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The Fall of the MIGHTY lamented.

A **Funeral DISCOURSE**

upon the DEATH of
Her most Excellent Majesty

**WILHELMINA DOROTHEA
CAROLINA,**

Queen-Consort to His MAJESTY of
Great-Britain, France and Ireland :

Preach'd on *March 23d 1737, 8,*

In the Audience of

His Excellency the GOVERNOUR,
the honourable the Lieutenant-Governour,
and the honourable *His Majesty's Council,*
At the *Thursday-Lecture in Boston, New-England.*

By SAMUEL MATHER, M. A.

Pastor of a Church in BOSTON.

—E Corporum Vinculis, tanquam e Carcere evolaerunt.

Cicer. Somn. Scipionis.

—Secernere autem a Corpore Animum, nec quicquam aliud est quam emori discere : Quare hoc commentemur, mihi crede, disjungamusque nos a Corpore, id est, consuescamus mori. Hoc, et dum erimus in Terris, erit illi caelesti Vitae simile : Et, cum illuc ex his Vinculis emissi feremur, minus tardabitur Cursus Animorum.

Cicer. Tusculan. Quaest. Lib. 1.

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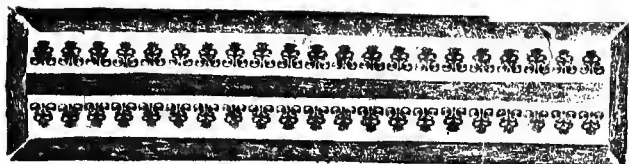
*At a Council held at the Council Chamber
on Tuesday the Twenty-eighth of
March 1738.*

Ordered,

THAT *Josiah Willard* and *Anthony Stoddard, Esqrs;* give the Thanks of this Board to the Rev. Mr. *Samuel Mather* for his Sermon preached at the publick Lecture upon *Thursday* last, on Occasion of the Death of Her late Majesty Queen *CAROLINE*, and ask for a Copy thereof for the Press.

Attest,

Simon Frost, Dep. Sec^y



THE
Fall of *the Mighty*
Queen CAROLINE
Lamented.

2 SAM. i. 19.

— *How are the Mighty fallen !*



HERE is not any one here present, that beholds these *Marks and Ensigns of Sorrow and the evident Tokens of undissembled Grief* in the various Ranks and Orders among us, but must know, that the Death of the high & mighty Princess CAROLINE, our late most gracious Queen, affords the sad, but vast, Occasion for them.

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Buc

But it may not be amiss to acquaint this Assembly, that it is in Obedience to His Excellency our Governour and the Honourable His Majesty's Council for the Province, as that the *other Funeral Solemnities* of this Day are observed; so that I, the *least deserving* of my Fathers and Brethren in the Ministry, arise and *stand up in my Lot* * at this Time to express the just Sense of the Publick Loss, which has been sustained by the Departure of our Sovereign's Confort.

I could wish, that my *Ability* were equal to my *Inclination* to shew forth the *Vertues, Merits and Praises* of the late most excellent Queen: But if my *Strength* be not equal to the *Desire and Purpose* of my *Mind*; yet I cannot but hope,

May it please your EXCELLENCY and your
HONOURS,

That you will be satisfied with my honest *Attempts* and most zealous *Endeavors* to comply with your *Commands* and answer your *Expectations*.

As then *there is a Princess and a great Woman fallen in the British Israel*; the *Fall* of this great Person has led me to the Consideration of the Text, that

N. B. When the Governour and Council on *March 9th* ordered, That the Funeral Respects to the late gracious Queen should be paid on *March 13d* following; they, upon enquiry, found, that it happened to be my Turn in Course to preach the publick Lecture on that Day; and hence they appointed a Committee to desire me to preach a Sermon suitable to the Occasion of the Day, which they had appointed to be observed. And, inasmuch it was my Turn to preach on that Day, and I could not be so vain as to think myself selected from among the Ministry of the Town for that Service; I therefore used the Expression of my *standing up in my Lot*.

I have been reading, which is a pathetic Poetical Exclamation of the pious DAVID, upon his hearing the Tidings of the Death of some Royal Persons.

My Context gives an Account of the surprizing News brought to DAVID, and the *unhappy End* of him that brought it; together with the *Entertainment* which DAVID and his Attendants gave the sorrowful Tidings.

The *young Man*, who bro't the Report of SAUL's Death, and his own Share in procuring or hastening it, was an *Amalekite*. Some indeed suppose, that the Youth spake falsely in the Account, which he gave of himself as *Accessory to the Death* of his Royal Master: But the learned SCHMIDIUS proves from various Arguments, that he gave a true and faithful Relation †.

It seems evident from his Account, that King SAUL had fallen upon his Sword; and his *Armor-Bearer*, supposing him to be dead by his Fall, hence stab'd himself: But, by some Error in the Sword of the hasty Monarch, the Thrust missed his Heart: And hence he lay bleeding and panting, when the young *Amalekite* was approaching unto him. The discouraged Monarch, perceiving his wretched Condition, therefore entreated this young Man to dispatch him with another and more effectual Wound: The Youth readily complied with his Desire; as knowing his Condition to be Mortal by the Wound which he had already received.

And here I cannot help observing, what indeed must be obvious to every careful Reader of the in-

† Schmid. in Loc.

spired Records, that there was a *signal Providence* of Heaven in it, that an *Amalekite* should be the Instrument of the King's Death. The Neglect of the King in *not slaying the Amalekites* seems herein to have been remarkably punished ; as it was for this faulty Omission, that the Kingdom was transferred to DAVID. Nor is it an improbable Suspicion and Conjecture, that when DAVID stabbed this young *Amalekite*, he had some such Thoughts working in his Mind, and was willing to shew *how ready he was to do* what SAUL had omitted.

But to return, The young *Amalekite* gave a demonstrative Proof of SAUL's Death by bringing with him the *Ensigns of his Regal Power & Authority*, namely, the *Crown* that was on his Head, and the *Bracelet* that embellished his Arm, as it is written in the 10th Verse. It is not at all probable, that King SAUL wore his *Crown* when he was engaged in Battle : For That would have pointed him out as a Mark for the Spears and Arrows of the *Philistines* : But as the judicious Dr. PATRICK † observes, It was carried along with him into the Field by some that attended him, that so he might have it ready to put on if he had obtained the Victory and returned in Triumph. The *Hebrews* think, that it was in the Custody of DOEG his *Armor-Bearer* ; who, before he killed himself, gave it unto his Son, the young *Amalekite*, and directed him to carry it unto DAVID, that so he might ingratiate himself with him. But, alas ! the forward Youth, instead of obtaining the Favour of DAVID, incurred his Displeasure and lost his Life by the sorrowful Report which he brought him : This was the Conclusion, as of the young *Amalekite's* Message, so of the Person himself that bro't it.

† in Loc.

Let us now look towards DAVID and his Attendants, and see how they received the melancholy Report which was brought them, and how they behaved themselves under it. And indeed they *express the greatest Sorrow and Humiliation* for the publick Bereavement : For, *first* of all, they *rent their Garments* ; which was a Custom betokening *excessive Grief*, as among the *Hebrews*, so likewise among the *Greeks, Romans* and various other Nations. Nor was this all that they did : No ! They also, with their *Mourning and Weeping*, fasted until *Even* for SAUL and for JONATHAN his Son, and for the People of the LORD and for the House of Israel.

Nor yet did the sorrow of DAVID terminate here: But, as he was singularly *qualified for it*, both by his natural Genius and the Inspiration of the Divine Spirit, he composes an *Elegy* or Funeral Song ; in which he laments the Deaths of SAUL and JONATHAN in such a Manner as to shew the most generous Friendship and Honour, as well as a most admirable Invention and Judgment. And this Song, which, from Respect to his beloved JONATHAN, who was wonderfully skill'd in the Use of *the Bow*, he gave the Title of *The Bow*, he directed to be taught to the Children of Judah.

In the Words which I have been reading, we have the beginning of DAVID's Elegy, his divinely poetical Lamentation. *The Beauty of Israel is slain upon the high Places : How are the Mighty fallen !* Where, by *the Beauty of Israel and the Mighty*, SAUL and JONATHAN are particularly intended ; although without Question there were many Persons of Quality and Worth, who shared the same Fate in Battle along with them : These, notwithstanding
their

their good Conduct and approved Resolution and Fortitude, and altho' they had the Advantage of the Enemy with respect to the Ground, being *in the high Places*, yet were worsted ; and, as we read in the first Verse of the last Chapter in the first Book of SAMUEL, *The Men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa.*

By this Victory of the *Philistines*, the *Israelitish* Nation were *struck in the Head* as it were : And the *sweet Singer*, as well as *elegant Poet*, of Israel, writes as if the whole Nation were stun'd with the dreadful Blow. *How are the Mighty fallen !* How suddenly, how unexpectedly, how amazingly are they sunk and covered with the Shades of Death !

In speaking to the Text, and that it may be manifested to be properly applicable to the present Occasion, I propose and shall attempt the following Things,

In the *first Place*, *To shew, who are the Mighty ;* or who they are to whom this Character belongs.

In the *next Place*, *To consider such as Falling.* And,

In the *last Place*, *To represent and prove our Duty on the Occasion of their Falling.*

I am to begin with shewing, *Who are the Mighty,* or *who they are to whom this Character belongs.*

And here I know not whether it be needful to observe, that altho' *all the Children of Men* in their present State of Corruption and Immaturity be *low, imperfect, little Creatures ;* yet there are some of the humane

humane Race, who are *great and excellent* ; and who, when they are compared with others, may have the Title and Character of *the Mighty* suitably given them.

But, instead of insisting on this, I shall mention *the Instances and Respects* wherein some of the Children of Men may be styled *Mighty*.

Now *this Character* of the *Mighty* will be secured to those that have superior mental and spiritual Accomplishments to others. Some there are, whose Minds seem to be of a greater Make than the Minds of others and who are replenished with Heroic Vertues and a Majesty of Soul above the ordinary Part of our Species. Such an internal Majesty was given to King SAUL at his first Entrance upon the Administration of Government : Hence we read, in 1 Sam. x. 9. GOD gave him another Heart ; that is, He dilated, greatened and enlarged his Heart : So that it was vastly bigger than it was before.

The great GOD, who is the Author and Giver of every Perfection, is pleased to give some a mighty Valor, an extraordinary Presence of Mind and Fortitude. Several such there have been, and, I believe, there are at this Time in the World, who, furnish'd with this Divine Vertue, are as bold & intrepid as a Lion, and who can even Laugh at Fear, nor are affrighted at any Danger. GIDEON was one of this Number ; and therefore on this Account was applauded by one of the Celestial Inhabitants : *The Angel said, The LORD is with thee*, thou mighty Man of Valor, as in Judg. vi. 12. And the three Worthies of DAVID who are called *the three Mighties* in 1 Chron. xi. 12, were undoubtedly fam'd for their bold and adven-

turous Exploits and the frequent Discoveries of their Fortitude and Valor.

Some there are, who are *favoured of Heaven with superior and excelling and mighty Wisdom* : This causes their *Faces to shine with unsullied Radiance and a Blaze of Glories* : It enables them to *perform great and wonderful Things* ; and it *procures an uncommon Esteem and Veneration* for them. So the great Promulger of the Divine Law to the *Hebrews*, was *mighty*, as in *Deeds*, so likewise in *Words* : One Reason of which might be his *vast Learning*, and his *Acquaintance with all the Wisdom of the Egyptians*, as in *Acts vii. 22*. And whoever has the same Qualification of Mind in a *mighty Degree* must of Consequence be enabled to *great Performances* and entitled to *vast Applause*. Hence the *mighty wise SOLOMON* assures us, in *Prov. xxi. 22*, *A wise Man scaleth the City of the Mighty, and casteth down the Strength of the Confidence thereof* ; that is to say, By his *mighty Wisdom*, he will easily prevail over the external *Might* and overthrow the strongest *Confidences* of others : And his *Wisdom* will be *better and mightier than all their Weapons of War*.

There are some likewise, who are *more eminent and mighty than others with respect to their real Religion and substantial Piety*. And indeed, if the *former internal Qualifications and Accomplishments* bespeak those, who are possessed of them, to be *great*, This, even *true Religion and Piety*, must render them *both the Beauty of Israel and the Mighty*.

'Tis true their *outward Circumstances may be low and mean*, as were the *Circumstances of the first Preachers of the Gospel* : But, if they be adorned, like them

them, with true Religion and Goodness, this will render them truly *great and mighty Persons*.

It must be confessed indeed, that *Religion & Piety* may be so far from rendring one considerable, that it may cause him to be despised and procure him Reproach and Disgrace among the Irreligious and Profane. So it happen'd to *the Man after GOD's own Heart* : For, when *the Ark of the LORD* came into the City of DAVID; and He, under the irresistible Power of internal Devotion and Piety, *danced before it with all his Might* ; MICHAL, the Daughter of SAUL, saw him dancing and leaping before the LORD, and she despised him in her Heart, as it is written in 2 Sam. vi. 16. And probably Others besides did so too : And she might speak the Sentiments of many, when at DAVID'S Return to bless his Household, she said in a taunting Way unto Him, as at the Twentieth Verse, *How glorious was the King of Israel to Day !* She meant, How little, how mean, how contemptible has King DAVID made himself !

But, however this may be ; let the *Impious and Profane* censure, despise and ridicule the Religious and Good as much as they please ; *the Good and Religious* ought not to be discouraged at it : The God-like DAVID was not by such a Treatment ; but bravely resolved, as at the twenty-second Verse of the just mentioned Chapter, that he *would be more vile still* ; that is, He would be more zealous and active than ever in his Devotion and Piety.

And whoever they be, that, notwithstanding any *Abuses and Injuries* which they may undergo for it, are nevertheless inflexibly Good and Religious ; they are certainly *High and Mighty Persons* : So they are

deemed to be both by all the *spiritually discerning and wise* on Earth and by the *holy and blessed Inhabitants* above.

These are the *Mental and Spiritual Qualifications and Accomplishments*, which bespeak and indeed secure the Character of the *Mighty* for such as are possessed of them.

But then, There are *External Advantages & Glories* with which some above others are dignified : And, altho' *These* be not of such Value and Consequence as the *Mental and Spiritual Endowments* already mentioned ; yet they may not be forgotten here : For *These* demand the Character of the *Mighty* for such as are honored with them.

Thus there are *Some among the Children of Men, who are Mighty above others with respect to their Birth and Parentage* : For, altho' *G O D* hath made of one Blood all the Nations of Men to dwell on the Face of the Earth, and it must be allowed that all the humane Race are descended from the same common Parents ; nevertheless it appears very evident, that the supreme Governor of the World has been pleas'd to constitute a *Difference in Families* : For, while most of the Sons of Men are *Brethren of low Degree* or of common Derivation ; Some are *Sons and Daughters of the Mighty* : They are more honorably descended, and have greater Relations than others : *These* therefore may well wear the Character of the *Mighty*.

Again ; *Some are Mighty by Means of the Wealth, which the Providence of a bountiful G O D has given them.* So *ABRAHAM* the faithful was a Man of considerable

siderable Wealth : And for this Cause it probably was, that *the Children of Heth* addressed him in such a Manner as in Gen. xxiii. 6, *Thou art a mighty Prince among us*. And it is matter of common Observation, that they, who *abound in Riches*, at the same Time *encrease in Power and Might*. The Psalmist has joined these two together in describing the *Blessedness of the Good and Obedient* : For, says he, in Psal cxii. 2 & 3, *His Seed shall be mighty on Earth, Wealth and Riches shall be in his House* : Where the former appears to be the Effect and Consequence of the latter. And indeed we sometimes find these Things more closely united, as in the Character of Boaz, the great Grandfather of DAVID, of whom it is written in Ruth ii. 1, *He was a mighty Man of Wealth*. Hence then *the Wealthy and Opulent*, on the Account of their vast Estates and Revenues, are to be accounted *the Mighty*.

Finally, *There are some who are rendred Mighty by the Power, which from the Fountain of all Honor and Majesty is derived unto them*. The King of Kings and Lord of Lords has given them *Dominion and Authority* : And this Honor, which he has conferred on them, procures for them the Character of *Elohim*, Gods or mighty Ones. And indeed they may well be saluted with this Style : For with respect to that Power, Rule and Authority, which they have over others, they resemble *the Almighty*, who is *the Original* of all Dominion, Might and Majesty. And this is more especially true of such as are *advanced to supreme Authority on Earth*, and *sustain the highest Place of Government among Men* : These are seated by the most HIGH on the *High Places of the Earth* : And, from the Height of their Place and their Appearance in it like the *Majesty of Heaven*, they are entitled to a *becoming*

becoming Veneration and Homage : The Dignity, Magnificence and Glory of their exalted Circumstances challenges for them the highest civil Obediences and Respects. Nor, on the Account of their elevated State and mighty Figure, will there be any Indecence in addressing them as in Psal. lxxxii. 2, Ye are Gods and all of you the Children of the most High.

Thus, by mentioning the *external Advantages and Glories* as well as the *mental and spiritual Qualifications* which make and accomplish the *Mighty*, I have sufficiently shewn *who are the Mighty, or to whom this Character properly belongs.*—And, if there be any in whom *all these Qualifications and Advantages* are united, they are great without Controversy and *unexceptionably Mighty.*

I proceed now, in the *Next Place*, To consider the *Mighty* as falling. *How are the Mighty fallen !* The Meaning is, *How are the Mighty* deceased and laid in the Pit in Corruption ! For by *Falling* in the Scriptures *Dying* is frequently expressed ; as, on the contrary, the Metaphor of *Standing* is used for *Living.*

When *Death* was threatened against the rebellious Israelites, hear the Style of the Threatning, as it is in Num. xiv. 29, *Your Carcasses shall fall in the Wilderness.* And in like Manner, when a *raging Pestilence* is described, which spreads Destruction and Ruin and Terror in its Progress, the Account of its Desolations is that, in Psal. xci. 7. *A Thousand shall fall at thy Side and Ten Thousand at thy Right Hand.*

And indeed this Term for *Dying* conveys a just and forceable Idea to our Minds : For in *Dying*
do

do we not fall ? Does not *Death*, the King of Terrors, *strike us down* ? Does he not lay us flat in the dusty Lap of the Earth ? The *Propriety of the Term* then used here for *Dying* is very plain and indisputable.

Nor can any Thing be more manifest than *the Truth* emerging from it, that *the Mighty are subject to Death as well as others*. For, as the Psalmist suitably appeals in Psalm lxxxix. 48, *What Man is he that liveth, and shall not see Death ? Shall he deliver his Soul from the Hand of the Grave ?* And, in Joshua xxxiii. 14. *Death is called the Way of all the Earth*. And indeed it is evident, as from the Scriptures of Truth, so likewise from common Observation, that the *Children of Men of every Rank, Degree and Figure* must without Distinction *walk and sink and fall in this Way*.

The last Enemy is no more afraid of meeting the Prince than the Peasant : He pays no more Regard to the *Crown and Sceptre* than the *Plough-share* †. Hence therefore, when it was said to the Magistrates of old, *Ye are Gods* ; it was added in the next Verse, in *Verse seventh* of the *Eighty-second Psalm*, *But ye shall die like Men, and fall like one of the Princes*.

From these Things then it is plain, that, nor the most extensive *Knowledge* and enlarged *Wisdom*, nor the most approved *Valor and Fortitude*, nor superior *Vertue and Goodness*, nor yet any other *Endowments of a great Mind*, can preserve one from a sure and per-

† *Sceptra Ligonibus aequat.*

14 *The Fall of the Mighty*

haps a sudden Mortality : And that, as no *Accomplishments and Perfections of Mind* can preserve from this, so neither can the *best Descent, the most encreased Substance, the highest Honour or any other external Advantages* whatsoever be any Security against it.

But, since it is evident and incontestible, that *the Mighty must fall*, as well as others ; we may therefore properly, and without any Digression, enquire into the *Reasons of this Dispensation*.

And here, *first* of all, It may be suggested, that *the first Transgression was the beginning of this*, as well as of other Sorrows : For, by Means of *this*, Death has obtained an absolute and universal Monarchy over the humane Race. *As therefore by one Man Sin entred into the World, and Death by Sin ; so Death has passed upon all Men, for that all have sinned*, as in Rom. v. 12, that is, all Men, whether low and small or Mighty, feel the sad Effects of Sin and Corruption in their frail and mortal Condition.

But, in Consequence of this *original Cause for the universal Prevalence of Death* ; there is also a *natural Cause to be assigned for it* : For all the humane Race in common are composed of the *same weak earthly Matter* : *They dwell in Houses of Clay, whose Foundation is in the Dust, which are crushed before the Moth*, as in Job iv. 19. And it is in a special Manner remark'd of a *Prince and a great Man*, as in Psal. cxlvi. 3 and 4 Verses, *In him there is no Help : His Breath goeth forth : He returneth to his Earth ; and in that very Day his Thoughts perish*. We see then, that *the Beauty of Israel must fade and the Mighty must fall* : For *such is their Nature, and so weak and frail is their earthly Constitution*.

And

And besides, It may not be passed over by us, that *the most High and Mighty on Earth are equally with others* subject to mortal Diseases and Accidents. It is too notorious to produce any Instances and Examples of it, that *mighty Rulers* and Potentates are *subject to the very same Diseases*, both acute and chronical, with their Subjects and Dependants, and as liable to fall before them.

And if no *Disease* should prevail over them ; yet they may fall by some fatal *Accident* or other : For they are *as liable as any others* to fatal Casualties : And indeed they are generally *in more Danger* of these than inferior & ordinary Persons. The Time would fail me to mention the *Mighty Ones* of the Earth, that have fallen by a *violent Death*. Both sacred and common Histories abound with Instances and Examples of Princes, who by the feather'd *Arrow* have been pierced with sure Destruction, whose Blood has smok'd on the *Sword* of the avowed Enemy, if not of the perfidious Friend, and who have *drank* delicious Destruction in a Potion prepared and offered by discontented, envious and revengeful Courtiers.

It is not therefore at all wonderful, that *the Mighty fall* as well as the common and meaner Sons of Men ; since they are *equally liable* with them to the same mortal *Casualties*, and are exposed to even more and greater *Dangers* than their Subjects and Inferiours.

Furthermore, The *Sins of others* may procure the Fall of the Mighty. The sacred Records mention several young and valuable Princes, who have *died præmaturely for the Sins of their Parents*. So died

ABIJAH ; and so fell *the Children of AHAB* : It hap-
pen'd unto them according to that Passage in Isa.
xiv. 21, *Slaughter was prepar'd for the Children for the
Iniquity of their Fathers.* And this was the Case of
the great and generous JONATHAN and the other
Sons of SAUL : They fell as *innocent Sacrifices to
the Wickedness of their Parent.* And sometimes Prin-
ces, that are good and mighty, have fallen into the
Grave *for the Sins of their unthankful and rebellious
People* : Hence we have that penitential Acknow-
ledgement upon the Death of JOSIAH, in Lam.v.16,
*The Crown is fallen from our Head : Wo unto us that
we have sinned.* King JOSIAH was the Crown of
their Head : And it was their Sin and Wickedness,
that procured his Fall and their Wo and Misery.

Moreover, The Mighty must dy as well as others,
that so *They may give up an Account of their Conduct
and Behaviour in the present World.* For the High and
Mighty of the Earth, equally with the low and weak,
are accountable unto G O D : And they must render
an Account unto HIM of their *superior Talents,* and
the Manner wherein they have acquitted themselves with
them in their exalted Stations : For, as in Rev.
xx.12, *The Dead, both great and small, shall stand before
GOD, and the Books shall be opened ; and the Dead
shall be judged out of the Things which are written in
the Books according to their Works.*

And, even before the general Judgment, the Chil-
dren of Men, both of low and high Degree shall
be called at their Death to give an Account of their
Stewardship. It follows therefore, that *the Mighty
must dy as well as others,* that so they may appear
before their Judge, and render an Account of their
Doings unto him : For as in Heb. ix. 27, *It is ap-
pointed unto Men once to dy, and after this, the Judgment.*

Queen CAROLINE lamented. 17

Now, upon such Accounts & for such Reasons as these, *the Mighty must dy* as well as others. Having therefore thus considered *the Mighty as falling*, and recited the *Grounds and Reasons* of this Dispensation; the Way is now prepar'd to represent and prove our Duty on the Occasion of their Falling.

This is the *Third and last* Thing that was proposed. Now Our Duty on such a sorrowful Occasion is to lament them, but with this Restriction, *so far as they deserve, when they fall, to be lamented*: For the Death of the *Mighty*, when they are meritorious and so far as they are so, affords a just Cause for Humiliation and Mourning.

So the pious DAVID tho't: And therefore He lamented over the fallen SAUL and JONATHAN. And when ABNER, who had been the General of SAUL's Army died, we read in 2 Sam. iii. 33, & 38, *The King lamented over ABNER, and said, died ABNER as a Fool dieth? And the King said unto his Servants, Know ye not, that there is a Prince and a great Man fallen this Day in Israel?*

'Tis true *all the Mighty*, without Exception, are not worthy of Mourning and Lamentation, when they fall: For the Death of *some of them* sometimes affords Matter of Joy and Rejoycing. To be sure it is thus, when they are *implacable Enemies of GOD*, the great Oppressors and Persecutors of His People and Enemies to His pure and holy Religion.

It is allowable to Pray for the Destruction of those public Enemies of GOD and Goodness: So the Psalmist judg'd; and therefore it was his Prayer concerning such crafty, treacherous, base and wicked

Persons as in Psal. lxxxiii. 11, *Make their Nobles like Oreb and like Zeeb ; yea all their Princes as Zeba and Zalmunna.*

And as it is allowable to *Pray* for the Destruction of such Mighty Sinners ; so it must likewise be allowable and even a Duty to *Rejoice* at their Fall. Hence we read, in Psal. lviii. 10, *The Righteous shall rejoyce, when he seeth the Vengeance : He shall wash his Feet in the Blood of the Wicked.* And we may learn, both from the *Fifth* Chapter of *Judges* and the *Fifteenth* of *Deuteronomy*, that the downfall of such Persons, instead of calling for *Lamentation and Mourning, Funeral Odes and Elegies, and the other usual Expressions of uncommon Grief,* demand rather *Songs of Joy and Praise, Gratulation and Triumph.*

But the Case is very different, when the Mighty fall, who are *the Friends and Encouragers of the Wise and Good,* and who are *well affected to the true Religion.* For, as the Death of such is a *publick Loss,* it also challenges a *general Humiliation and Mourning.* So it was rightly apprehended in ancient Times. Hence when the *Mighty,* as well as *Good,* JOSIAH died suddenly and prematurely, before he was *Forty Years* of Age, the Prophet JEREMIAH lamented for Him, and all the *singing Men and singing Women* spake of Him in their *Lamentations,* as in 2 Chron. xxxv. 25, And so, when that mighty young Prince King EDWARD the *Sixth* died, who was for carrying on the Work of Reformation farther than before his Time it was carried, all the *good Men* of the Kingdom lamented his dying : None but your uncommended LAUDS and HEYLINS, and their Elder Brethren the *Papists,* tho't his Death a Favour and rejoiced at it.

It is indeed a sorrowful Thing to lose a *private Friend and Benefactor*. But, when an *heartly Friend to the Publick* and a *general Benefactor* falls, it requires a *general Grief* and even an *universal Lamentation*. The Fall, the Death of *Kings and Queens* as good as mighty, fervent Lovers and nursing Parents to the *Subjects of their Care*, full of *Concern and Zeal* for the *Publick Interest*, Friends and Advocates to the *True Religion*, Enemies to all *Vice and Wickedness*, Patrons to the *Wise and Good* of all Denominations, and Examples of *Devotion and Piety towards the GOD of Gods*, as well as *Good-Will, Benignity and Charity towards their Fellow-Mortals* : The Fall or Death, I say, of *such Kings and Queens* as these is a very great and mighty *Loss* : And the Grief by reason of such a Calamity, when it is *weighed in the Ballances*, should be found *heavier than the Sand*.

But you will be ready to enquire, *Why, upon the sorrowful Occasion of the Fall of the Mighty, we should be filled with such ponderous Grief and mourn so bitterly ?*

And in Answer to This ; From many Considerations and Arguments that might with ease be produced to shew that we should be so, I shall only select *Two*, which will afford *sufficient Reason* for such a Grief and Sorrow as is required upon the *Death of the Mighty*.

The *former* of these is the *procuring Cause* of such a grievous Dispensation : Now *This* may be the *Sin and Wickedness of the People* under them : For, if they be *not sensible of the Benefits and Advantages* enjoyed by them under the Administration of such, nor *thankful* for them, but continue disobedient, unthankful and impenitent ; well may the Divine Majesty,

Majesty, incens'd by their Ingratitude and Rebellions, deprive them of their mighty Benefactors, that so, by *the Want* of them, they may know their *real and incomparable Worth*. And, if This be the *procuring Cause* of the Mighty's Fall, doubtless we ought to be *heartily grieved*, as well for the *Evil it self*, as for the *wretched Cause* of it.

And the *other Consideration* and Argument to be mention'd for mourning greatly and even mightily at the *Fall of the Mighty*, is to be taken from the *Prospect and Apprehension* of the *unhappy Consequences* of it: For, when the *Bodies* of such fall to Dust as they were, and their *better Part* ascends exulting to superior Mansions among the Blessed, it causes *gloomy Prospects and Apprehensions and Fears*: There is then great Reason to apprehend and fear, lest the *Indignation of the Divine Majesty* should break forth and overwhelm their rebellious and incorrigible People.

Thus, by considering the *procuring Cause* of the *Fall* of the Mighty, and the *Consequences*, the sad and unhappy Consequences, to be *apprehended and feared* from it, we must needs be convinced, that *we should be much affected at the Fall of the Mighty*, and *heartily and mightily lament it*.

But, having thus heard *who are the Mighty*, having consider'd them as *falling*, and receiv'd the *Representation of our Duty* on such a sorrowful Occasion; let us now pass to such an *Improvement* of these Things, as is suitable to the present Day of mighty Grief and unutterable Wo.

Here

Here then in the *first* Place, From the Account which has been given of the Mighty; may we not with a great deal of Truth and Justice infer, That our late most excellent QUEEN was worthy this Description and Character? Truly we may: And I shall beg leave particularly to set before you the Respects & Instances, wherein she was deserving of that august Title: But at the same Time I must beseech you,

Most honoured Rulers and my candid Hearers, of every Rank and Order, that this mighty Woman may not suffer in your Regard and Esteem, your Honors and Praises, thro' the defective and broken Account, * which I may give concerning her.

This great Lady was born on the *first* of March 1682-3; and descended from Ancestors of Renown; being Daughter to JOHN-FREDERICK Marquess of Brandenburg-Anspach by ELEANOR ERDMUTH-LOVISA his second Wife, who was Daughter to JOHN GEORGE Duke of Saxe-Eysenach.

But, without dwelling on the Dignity of her Birth, with the affluent Circumstances to which by This she was entitled, I would remark, that this illustrious Person tho't an *high* Descent and a *vast* Fortune could be no Vertue or Praise; but she rightly judged, that it was much more glorious to surpass eminent Ancestors † in excellent Arts, in Vertue, and suc-

* Fuit Antiquissima Consuetudo laudandi Mortuos infunebri Oratione. Idque ego non reprehendo: modo ea adhibeatur Moderatio, ut Laus omnis redundet in Deum. Ita autem Romani Græcique istis Laudationibus indulserunt, ut ad Extremum etiam Mulieres caperint laudare. Pet. Martyr, in 2 Lib Sam. Cap. 1. Commentar.

† Exuperas Morum Nobilitate Genus. Ovid. Trist. L. 4. Eleg. 4

— Genus & Proavos & quæ non facimus ipsi

Vix ea nostra voco. — Ovid. Metamorph. L. 13.

— Nobilitas sola est atque unica Virtus. Juvenal. Satyr. 3.

— Ista vestra Nomina nunquam sum admiratus: Viros eos, qui ea vobis reliquissent magnos arbitror.

Cicer. Appio Pulchro, Epist. 7. Lib. 3.

cessful Renown than to borrow Light and Brightness from others. Accordingly, by a *diligent Application to Reading and the Study of Mankind*, as well as by a Care to learn the more inferior Accomplishments of her Sex, She soon made an eminent Figure, and was fam'd, not only for the *Majesty of her Air and the Serenity of her Countenance*, the *Elegance of her Manners*, and numberless engaging Things in her *Appearance and Behaviour*; but also and in a special Manner for the *rare Qualities and superior Endowments of her Mind*.

It could not now be expected, that, in the Style of the harmonious ADDISON concerning this Lady, when Princess of Wales,

*So bright a Princess, who, with graceful Ease
And native Majesty, was form'd to please;
With manly Valor and attractive Air
To quell the Fierce and captivate the Fair:*

It could not be expected, I say, That a Person of so much Merit should be without her *Admirers*. And indeed it must not be forgotten, that CHARLES then King of *Spain*, now the Emperor of *Germany*, paid his Respects unto her: But, under the Direction of a good *Judgment* and the Influence of GOD's Grace, she *determined to continue a Protestant*, and hence refused to become that Prince's Consort.

This her admirable Conduct might not have been so much esteemed and applauded, had so great a Prince as our *present Sovereign*, even before his Advancement to the Royal Dignity, declar'd his passionate *Regard for the same Alliance at that Time*: For it would not have been at all wonderful and surprizing, that *then* all other Proposals should be rejected.

But,

But it was the *Fame of this heroic Constancy*, that determined the *Electoral Prince*, now our most gracious Sovereign, to desire this Princess as his own, whose *Personal Charms, which before were universally admired, were now become the least Part of her Character* *. And, upon his Addressing of Her, she wisely consented to be the *happy Companion of his Joys and Cares* : And in the Year 1705 and the twenty-third Year of her Age, she became the Consort of the Mighty GEORGE AUGUSTUS.

Remember, O Great-Brittain, the Joys of that important Day ; when, besides the *Happiness then enjoyed* by you from the Conjunction of such excellent Persons ; you had also a *Prospect of the Continuance of this Felicity to Generations in long Succession*.

I may not tarry to mention the *Generosity, Candor, Kindness, Discretion, Prudence and Goodness*, of which she was continually giving Specimens, when Princess of *Hanover* only, and afterwards when Princess of *Wales*, and which greatly endear'd Her to His Majesty King GEORGE the First, that wisest of Princes. Nor need I stop to inform you, that, *before her Advancement to the Royal Dignity*, she was always known and confess'd to be a *Person of true Honour* : I say, *true Honour*, which is the *distinguishing Perfection* of noble Minds, that is *Assistant to Vertue* and Goodness when found in Company with it ; and not that *Honour*, falsely so called, which *makes the Appearance and imitates the Actions* of Vertue and Goodness, *without the Truth and Reality of it*.

* The Freeholder. No. 21. Friday, March 2.

But I come with profound Submission and awful Respect to speak of *the QUEEN* : It was, as most of us here present remember, on the *Eleventh* of *October* in the Year 1727, that, with her Royal Consort, She was crown'd at *Westminster* : From which Day *impious Discord began to be silent* and the boisterous *Factions to be sooth'd into Peace*.

Tho' she was now rais'd to this high Earthly Dignity ; she was not raised above *Her self* : For it was her Opinion, as from her Conduct it plainly appear'd, that *true Grandeur and Majesty* consists not in the *Sceptre, Globe and Crown* ; but in the *Power to do Good*, in *Easiness of Access* and in a *constant Readiness*, both to bear the *Griefs and Burdens of the Subject*, and to afford effectual and speedy Relief against them ; or, in one Word, in *resembling the Majesty of Heaven*. And indeed, so great was her *Good-Will and Beneficence*, that *None met with Repulses from Her*, or retired from her Presence dejected and sad, unless they desired what was in it self wrong and unjust, or might be detrimental to the Public.

As for *true Fortitude*, which is discovered in considerable *Exploits*, that are guided by Discretion and warranted by Justice ; she frequently gave Proofs, that *She had large Measures of it in Her* ; but especially when once and again, pursuant to Commissions passed the great Seal, She was constituted *Guardian of the Kingdom of Great-Brittain*, and *His Majesty's Lieutenant within the same*, during His Majesty's Absence in foreign Parts : Nor did She only conduct her self with *Heroic Presence of Mind*, and approved *Fortitude*, but also govern'd with *constant Vigilance* and *unblameable Fidelity* in the King's Absence.

Furthermore

Furthermore ; Her vast *acquired Knowledge* and *mighty Wisdom* were daily demonstrated How much Delight did She take, as in *reading the most valuable Authors*, so in *Conversing with the most learned, ingenious and judicious of her Subjects* ? What *Penetration*, what *exquisite good Sense* did she discover among them ; and how many of them have gone away from her, *enlightned and charm'd by her Discourses* ? And with what immense Delight to Her were your Men of *extensive Learning, unwearied Application* and remarkable for *Ability and Uprightness*, thro' Her *Influence* call'd up to *Stations of Profit and Honour* ?

But, notwithstanding these Respects, wherein Her late Majesty was *High and Mighty* ; there is *one Instance*, wherein she was singularly deserving the Character of *the Mighty*, and requires a more distinguishing Notice from us in *such a Place as This* : And this is with respect to her *Religion and Piety*.

A learned French-Man * in his Funeral Oration on the Queen of *France*, taking for his Text those Words of JUDITH, *There was none that gave her an ill Word ; for She feared G O'D greatly* ; || He remarks, That one may challenge all the *Græcians* and *Romans* in all their Writings to produce an Instance of so great an Idea to be given in so few Words of a Woman worthy to be celebrated. † But, however great the Idea contain'd in those Words may be ; the Passage was more remarkably verified in the late QUEEN than in any of the famous Heroines of Antiquity or of later Ages.

* M I. Abbe de la Chambre.

|| Judith viii. 8.

† Bayle Nouvelles de la R. P. de Lettres. Dec. 1634.

His Majesty King *WILLIAM*, reflecting upon his Royal Consort's, Queen *MARY*'s, *Piety, Devotion and Integrity*, as well as *Knowledge of Divine Things*, could not help saying, that, *If He could believe any Mortal were born without the Contagion of Sin, He would believe it of the Queen.* And, O gracious *CAROLINE*, thy respectful Consort was ready to make the same Observation of Thee: So pure, so chaste, so religious wast Thou, and so in all good Things exemplary, amidst the Excesses of a magnificent Court, and in an Age of Luxury and Wantonness.

The pious Queen was constant at her *secret Devotions* * : And She lov'd the Habitation of *GOD's House*, and, from Regard to the Divine Institutions, with *Delight and Steadiness* attended on them. And, as She esteemed and practis'd every Duty of Piety towards the *ALMIGHTY* ; so She detested and frowned on every Person and Thing that made but an *Appearance* of what was wicked and impious ||.

And, as it has sometimes been justly remark'd, that *none are really Good, but such as are Relatively so* ; This must be likewise observed of Her late Majesty. As she perform'd every Duty incumbent on Her towards Her *beloved Subjects* ; so She duely reverenc'd the King : And, while His Majesty Honours Her and will Praise Her to his last Moments, Her Royal Offspring must rise up and call Her Blessed.

* *Nec illa reverentior ulla Deorum.*

Ovid. Metamorph. L. i.

|| Contrary to that in the Poet,

.... *Virtus & summa Potestas*

Non coeunt.

Lacan. Pharsal. L. VIII.

Seven

Seven are the Children, which She has left behind her *. These like the noble Roman CORNELIA, She took to be her *chief Ornaments* ||. Accordingly it was both her Care and her Pleasure to *improve their Minds* and *form their Manners*, that so they might hereafter *prove Blessings to the Nation and the World*. What a lovely, heavenly Sight must it have been to behold *the Majestic, Royal Matron* with her *faithful and obsequious Offspring* around her ? So the *Planetary Orbs* about the *Sun*, *gravitate towards It*, keep their proper *Distances* from it, and receive from It the *Measures of Light and Influence* respectively belonging to them. Such was, O fatal Grief ! Such was the late most excellent *Queen* !—

In the Next Place then, let us reflect, *How is the Mighty fallen* ! As the elegant and curiously happy English Poet sang unto Her,

*Even all those Graces in your Frame combin'd
The common Fate of mortal Charms may find † ;*

* Their Names and Births are as follows ;

1. His Royal Highness FREDERICK-LEWIS, Prince of Wales, born at Hanover, January 20, 1706,7.
2. The Princess ANN, born October 22. 1709.
3. The Princess AMELIA-SOPHIA-ELEANORA, born May 30th 1711.
4. The Princess ELIZABETH CHARLOTTE, born May 30th 1713.
5. WILLIAM AUGUSTUS Duke of Cumberland, born in England, April 15th 1721.
6. The Princess MART born February 22. 1722-3.
7. The Princess LOUISA born December 7th 1724.

|| *Hæc Ornamenta mea sunt.*

Valer. Maxim. L. IV. Cap. IV. Exempl. 1.

† Addison's Poem to Her, when Princess of Wales ; presented with his Cato.

So it has come to pass accordingly. This wife and good and incomparable Princess is laid in the silent Grave: The *first of Women* and the *best of Queens* is sunk to Earth and Worms: The *faithful Pattern* of what was great and good and excellent, in former Princes of Renown, and the *bright Exemplar* to living Queens and Monarchs yet unborn *is fallen, is fallen, is fallen.* Alas ! How uncertain are our Comforts ! How fleeting and momentany are our Blessings and Joys !

But, blessed be God, She was as *Exemplary in her falling*, as she was good and useful in her Life. Though her last Illness was severe and painful, yet she was divinely enabled under it to *shew the most composed and submissive Frame of Spirit* : And, while her Pain and Anguish would permit Her, she was employed either in *Acts of Devotion* towards the great GOD, or in expressing her hearty Regard and Zeal for the Public Welfare, or *shewing her Benevolence and Kindness to her Friends and Servants* about Her, until she expired on the twentieth Day of the last November.— *Mark the perfect Woman, and behold the upright Queen : For Her End was as peaceful, as her Life was righteous, good and merciful.*

And what now, in the *Third Place, must be our Duty on this melancholy Occasion* ? Certainly every Briton, every American English-Man, and indeed every true Protestant should properly lament this sorrowful Providence. Let us *all then be afflicted and mourn and weep* : Let our *Laughier be turned to Mourning*, and our *Joy to Heaviness* : And let us *humble our selves in the Sight of the LORD under His mighty Hand.*

When

When the Death of SCIPIO ÆMILIANUS, I think it was, became publickly known, METELLUS firnam'd the *Macedonian* brake forth openly with these Words in the Common Hall of Justice, *Arm, Arm, Citizens, the Walls of your City are broken down*: But the Style is now a little to be varied: Instead of *Arm, Arm*: the Cry must be, *Weep, Weep, O Great-Brittain and Ireland*, with your Dependances; and Mourn, *O New-England*, in particular: For *your Citadel is broken down as it were; and your Tower of Defence is demolished*. And let every true Protestant, as well as every true English-Man bewail the Loss of their common Friend and one who had their best Interests continually near her Heart: For the Motto, which She chose for the Medals to be thrown away at her Coronation, in which *Brittania* and the Protestant Religion were aptly represented, with her Majesty laying hold on each of them, expressing her *Love to the Protestant Religion*, and her Regard to *Brittain as her Country*, * contain'd the constant as well as upright Sense of her Soul.

Surely then, every Briton, every Englishman and every genuine Protestant ought to be sorrowfully affected with Her Fall. Let every such an one, that is here present, bewail our past Negligence and Unfruitfulness under the Administration of such a Princess, and the many Sins which have provoked the Divine Majesty to bereave us so soon of Her Light and cherrishing Influences, and lament for the dark Prospect of the Evils approaching, from which she may have been happily taken away.

* The Motto is *Hic Amor; Hæc Patria*: The Protestant Religion is my Love: And *Brittain* is my Country.

And

And, at the same Time, let our Sorrow bring us to our Knees and cause us to pray without ceasing for Divine Forgiveness and sparing Mercy, and an Heart to return to G O D in the Way of Repentance and new Obedience.

Thus let us lament and sorrow after a Godly sort. But, as it is not becoming to despise the Chastening of the LORD ; so neither is it to faint when rebuked of Him ; I say therefore, altho' we lament and mourn bitterly for the Loss of a great and good Queen ; yet our Grief should not render us unmindful of the Mercies yet indulged unto us, nor make us unreasonably refuse to be comforted.

Thro' the tender Mercy of the Eternal Majesty our high, puissant and mighty KING is yet living : And, I doubt not, that as it is the united Wish & Prayer of this great Assembly, O King, live forever ; so that it is the Purpose and Resolution of every Soul here present, O most powerful and gracious Sovereign, That Affection, that Submission and Obedience, and unshaken Fidelity, which has been before divided between THEE and thy glorified CAROLINE, shall all be yielded unto THEE.

And, blessed be the Name of the LORD, Great-Brittain, with its Dependences, is not yet called to bemoan its broken Genealogy and the uncertainty of its Throne : For it can behold with big Delight the numerous Royal Progeny and taste the Comfort of succeeding Generations under their auspicious Administrations.

But, if all the High and Mighty should fall, whom we entirely love and in whose Service we should be
ready

ready to sacrifice our Lives and Fortunes ; yet, as in Psal. cxlix. 2, *Israel should rejoice in Him that made him, and the Children of Zion should be joyful in their King.*

Wherefore, at the Fall of mighty Kings & Queens and your Lamentations for Them, *be not discouraged and hopeless, O our Dutiful, Loyal and Pious People!* But let it be your Support and Comfort, *The LORD liveth : King JESUS liveth : And blessed be our Rock and the GOD of our Salvation be exalted.*

And, in the fourth Place ; Since the Mighty fall as well as others ; *Let not the mighty Men then glory in their Might ; nor let us be so unadvised as to put our Trust and Confidence in the most Mighty on Earth upon this Account.* There was a mighty King of France, called LEWIS the Eleventh, who gave a strict Charge that *the Word Death should not be so much as mentioned within his Court.* But his most Christian Majesty was not in this so wise as PHILIP the Macedonian King, who was a Pagan : For he ordered, that every Morning under his Chamber Window a Trumpet should be sounded, and that then these Words should be pronounced, *King PHILIP, remember, that you are but a mortal Man.* This is a certain and undoubted Truth, *Whether the Mighty will bear it or whether they will forbear,* that they are mortal Creatures, and that all their Might will not profit in the Article of Death : For they shall *soon* and perhaps *suddenly* fall before it. Consider of this, all of you, who are really or in Imagination *mighty Persons.*

And give me leave, *most Honoured Rulers* to call upon you all, to think of your selves soberly, as frail, falling, dying Men. Permit one, who *is not worthy to pour Water on your Hands,* but yet has the Honor to

E

speak

Speak unto you in the Name of the great King, whose Name is dreadful, to entreat you to consider, why you were born, and for what End you have been advanc'd and are continued in your Stations? Do not imagine, Sirs, that it is to please your selves and raise your Families upon the Ruins of the Public, that you have been so highly favoured of Heaven; but it is for the Glory of Him, who has given you Being, Promotion and Grandeur, and for the Good of your Brethren. Be not therefore high minded and confident and presuming; but fear always, and live to G O D, your KING and your Country.

And, O our dear People, be advised not to put your Trust and Confidence in the most mighty Men on Earth: For, besides the Curse of the Almighty, which is denounced against such as put their Trust and Confidence in the Children of Men, however Mighty and considerable; it is really a simple and ill-judged Thing in itself. Let us for the Proof of this, hear the Direction of the Psalmist and the Reason with which he backs & enforces it, in the forecited Psal. cxlvi. 3 & 4 Verses, Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help: His Breath goeth forth: He returneth to his Earth: In that very Day his Thoughts perish. See here the Vanity of depending on Men, however Mighty, and resolve for the future not to place your Confidence in them.

Retire O my Soul, to thy King and thy G O D! Say unto Him, LORD G O D, thou art a permanent and everlasting Good; and all my Happiness is in thy Favor: As for Men, the most Mighty and the most Useful, they are but frail Mortals. And what can they do for me? If their Breath fails, their Friendship expires: Let me therefore expect no more from any Man, than what it is reasonable to expect from a dying Creature. And since the Flesh and Heart of the Mighty, as well as my own, must fail. O most

Mighty and Good G O D, be thou the Strength of my Heart and my unfailing Portion for ever and ever.

But then, in the *last* Place ; Let me conclude with a *brief Address* to all, who are met together in this Place : *Hear it, O all ye People, both Low and High, both Poor and Rich, both Small and Great together : It is This, O be perswaded, from the great Instance of Mortality which has been set before you, to think of Death and prepare for it without any Delay.*

FRANCIS BORGIA, a Spanish Courtier, having been at the Funeral of the *Empress*, and reflected maturely upon the *narrow Compass* to which the *Mightiest Earthly Greatness* was reduced, said, when he came to his own House, *The Death of the Empress has brought me to Life.* || And the Historian says, that He became a wonderfully reformed Man †.

We have seen, like him, an *End of all Farthly Perfection* in the Fall of our late most gracious QUEEN : Oh ! That the happy Consequence of it might be, that *one and all of us might be brought to Life* by beholding her Death ; I mean a *Life of Repentance towards GOD and Faith towards our Lord JESUS CHRIST and Devotedness and Obedience unto Him in all Things.* GOD grant that it may be so ; and that, when we retire from His House and consider the Things which we have been Hearing, we may find Him of His infinite Goodness and Mercy vouchsafing unto Us Understanding and Grace in all Things !

A M E N and A M E N !

|| *Augustæ Mors mihi Vitam attulit.*

Ribaden. de Vit. Francisc. Borgiæ. L. 1. Cap. 9.

† *Totus est mutatus in melius. id. ibid.*

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